



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 2

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(For the Christian Spiritualists)

SOUL MARRIAGE.

BY E. L. GIBSON.

Expressed man in a man's image, in the image of God  
is male and female, created he them."

Only true Marriage is True Marriage.

Soul marriage, or true marriage, has its origin  
in God; hence it is of God and from God. All  
that is male and female, or contains the male  
and female principle. As the body of God is his  
double, so is his body double, or male and female.  
A divided soul is the mind of man, so is his  
double, or male and female; hence God's  
parts are male and female. All material sub-  
stance is male and female; all spirit substance is  
male and female; all bodies, all spirits, are male  
and female; therefore, all earth is double, all na-  
tural double, and all spirit is double. As soul  
proceeds from God, the male and female  
parts are separate, and are each attracted into sep-  
arate bodies, forming to receive them, or rather the  
male principle, or soul, is attracted out, or from  
male principle, or soul, as the male soul is  
attracted into the male body. The particles of soul-mind  
are double, and as they separate, the male parti-  
cles collect together into their own distinct body,  
while the female particles collect, and are attracted together, and  
are in their own body, forming the female soul.

In the divided essences of God, these divided parts  
of the existence of God, this divided form of  
being each in their separate bodies, generalize  
compatibility, and form two souls in two bodies,  
thus forming a double soul in a double body.  
And they twain shall be one flesh."

The spirit germ is contained in each material  
particle, and unites itself with another spirit germ,  
placed in another material particle, while the  
material particle unites with the material particle,  
thus forming a whole or body.

Each of these particles of soul-mind is double,  
each distinct particle of body, or form, is double.  
Each material particle falls from its original sub-  
stance, and passes down through successive gradua-  
tions to the lowest form of matter in an unorgan-  
ized state. It then organizes and ascends up,  
through successive gradations, to the highest state  
of form, which is the female form of man. Adam  
was first formed; then Eve. These double parti-  
cles of soul-mind separate, and the male principle  
is attracted into its male body, while the female  
principle is drawn out of the male principle into  
the female body, preparing to receive it. These  
twain, or these half bodies, are, in all created  
things, the two bodies, or the two halves  
bearing the nearest resemblance one to the other,  
each half being fitted to its own half. As these  
two half soul-minds are similar, they will attract  
themselves the two half soul-minds that are simi-  
lar; hence each half body must draw unto its  
whole soul, or that half that is most similar to  
itself. As soul-mind proceeds from God, and  
draws each half becomes less and less distin-  
tly marked by its own half, or rather the simi-  
larity between the two halves becomes less and less  
apparent. Birth, education, and circumstance  
have separated upon soul-mind as to render its  
whole soul scarcely discernible. These opposing  
powers have so changed the nature, condition, and  
disposition of these separated twinned ones, that the  
whole soul-mind, enclosed within, through its ex-  
ternal covering, cannot by the aid of the material  
particle perceive its own twin mind, or discover its  
own twin half. The distance between these half  
bodies often renders this impossible; hence the  
whole soul-mind to bring together the two  
bodies containing the twin minds. Material  
attraction tends to draw together and unite these  
two half bodies, while spirit attraction tends to  
draw together and unite these two half souls. This  
would always be effected were there no counter-  
acting influences. No power can prevent this  
power from acting, but this action may be acceler-  
ated or retarded by various causes, existing and  
existing. This material attraction and this  
spiritual attraction is strengthened and assisted by  
higher spirit power from the Spirit-world. Spirits  
are ever seeking to promote the happiness of  
mortal souls, to mitigate the evil effects arising  
from perverted mind, to remove error and banish  
evil; to elevate mind and establish Divine  
Truth; therefore, they are constantly endeavoring  
to raise and draw mind to its Author Mind—God.  
A medium for the accomplishment of this object,  
they attempt to attract each twin mind to its twin  
twin as a preface or aid; but numerous and varied  
obstacles intervene to defeat the completion of this  
design. Pre-existent evil within each half mind,  
and present existent evils within each half mind,  
not only tend to counteract this purpose, but each  
twin is controlled to a certain degree by surround-  
ing influences. These half minds are constantly  
acted upon by influences from other minds. The  
natural tendency is to converge, but owing to per-  
version or underdevelopment, this attempt is thwarted

or opposed; sometimes ignorantly, sometimes wil-  
lingly, as circumstances are brought to bear upon it.  
Were all impediments removed, each twin half  
would of itself, aided by Spirits, attract to itself its  
own twin half, and the halves would unite.

Spirits attempt to attract these two half bodies  
together, and unite them, even when they are sep-  
arated by the farthest bounds of space; and they  
are assisted in their attempt by the natural attraction  
of the two bodies, and the Spiritual attraction  
of the two souls within. These two souls, as be-  
fore shown, being one, must be similar; therefore,  
notwithstanding the outward and inward differ-  
ences arising from birth, education, and circum-  
stances, when the two bodies containing these two  
souls are brought into proximity, the souls, as it  
were, know each other, fly to meet, reciprocate,  
and unite. No power can prevent the internal  
union, for they were wedded from all eternity.  
Previous to this conscious union of soul, and may  
be of body, while the bodies are separated by dis-  
tant degrees of space, each half soul longs for its  
kindred half soul; and for this reason, it desires its  
half because it is its half, and because no other half  
can be its own half. Hence, the importance of  
knowledge upon this subject, that each half may  
perceive, though absent, the condition of its own  
kindred half, whether in the body or out of the body,  
whether outwardly united to another half or wait-  
ing for a union with its own true half.

Spirits out of the body aid the mind in this inves-  
tigation. They attempt it directly, by acting  
upon the two half minds, and indirectly by acting  
through other minds. As all mind is open to the  
inspection, to a certain extent, according to their  
development, they are capable of ascertaining the  
oneness of spirit in the two organisms, and are ever  
seeking to attract together these two half bodies  
containing these two half souls. They act directly  
through the half souls themselves, and indirectly  
through others, as mediums to them. This direct  
influence is often resisted and overcome. First, it  
is often overcome by the action of the two half  
souls themselves, in various ways. Although each  
may feel a drawing out towards its own true half,  
they still feel, smother the desire, and allow false customs, conditions, and foolish fears to  
prevent a reciprocal unity from being recognized  
and admitted, though the deepest interior emotion  
is one of undying affection and eternal love. Ambi-  
tion, wealth, friends, beauty, accomplishments,  
and a thousand other causes, counteract and over-  
come this mutual attraction, even where it has  
been able to draw into juxtaposition kindred souls;  
and in silence and sorrow, they diverge through  
this rudimentary sphere to be united only in a  
higher life, where such falsities do not sway, and  
where such ignorances do not prevail. Yet still  
the power remains, and each longs for its own legiti-  
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# Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 22, 1855.

## SPIRITUALISM IN PORTLAND.

We copy the following from the Portland Transcript, that the reader may learn how common these phases of the manifestations are getting to be. The style may not be to the liking of the Spiritual reader, who attaches a serious and religious meaning to these exhibitions of Spirit-life, but likes and dislikes of style should be of second importance, where a candid and respectful feeling outlines the method of the communication. There is one question, which should concern all interested in Spiritualism, because it measurably grows out of, and seems to give character to these Circles, and that is, what necessitates the putting out of the light? Dark Circles are objectionable to many, on the ground of possible trick or concerted imposition, both of which seem easy of execution to those not acquainted with the make up and relations of the parties constituting a Circle. Beside the controversies now going on as to the moral character of Spiritualism and the tendency of all such Circles, should have its influence of caution on all minds, since any thing that tends to develop side issues only darkens counsel for the time, and postpones the advent of an explanatory and harmonious philosophy, which shall make plain these phases of the spiritual phenomena.

Two thoughts occur to us at this time, which we may elaborate on some future occasion.

1st. The absence of the light may be justified, as we know in burning, it takes from, and consumes the oxygen, or vitalized portions of the atmosphere, which may be needed to develop the Spiritual element in the Circle, by and through which the Spirits are permitted and enabled to manifest their presence and powers. We state this contingently, because the phenomena is not uniform, since the "Miracle Circle" of this city, have their manifestations developed by bright gas light. For particulars see fourth page.

2d. The absence of the light may be necessary, as darkness tends more to sooth, tranquilize and harmonize the Circle. This results, since the action of the mind, naturally turns on itself, when all else is shut out from observation, and induces negation of mentality, which is favorable to receptivity. This condition of mind outlines the function of "Marvellous" or "Wonder," as phrenologically understood, and suggests the possible necessity for its special development and activity in all such manifestations of nature, since every organ has its special and distinct function in mental and spiritual economy.

We offer these suggestions to the thoughtful student and honest inquirer, that he may not be laughed out of his desire to examine the phenomena, because of the seeming absurdity that associates with some phases of its manifestations. As to the developments of the so-called "Miracle Circle" already alluded to, we have not seen enough of them to warrant an opinion; and in all probability, the Spirits of that Circle will have to be their own exponents, since the method of their manifestations not only baffles the closest scrutiny, but so far as our knowledge of Nature goes, ignores the general laws of her economy. For light here as elsewhere, however, we shall keep an observing eye and a receptive spirit.—*Ed. Cir. Srt.*

"We have, in the course of our lives, "assisted," as the French say, at a great variety of musical entertainments. We have heard all sorts of *artists* from Ole Bull to Jim Crow, but never, until last week, did we attend a concert given by invisible performers. It happened in this wise.

"We had heard of strange things done in the Spiritual Circles of this city—of persons taken up bodily, of mysterious writing by invisible hands, and in one instance, of a gentleman who was locked out of his own house by the mischievous spirits. Not being wonder-seekers, however, we had seen none of these things. At last a friend said, Come and hear the Spirits give a concert! We went, incontinently.

"A small, unfurnished room—a company of a dozen pleasant men and women—a frame-work from which hung two drums, while upon a sort of stage beneath, formed in the frame-work, lay violins, tambourines, drum sticks, a guitar, &c. In one corner, fenced off by the frame-work upon one side, and a melon on the other, stood a bass viol, in such a position that a performer in the flesh would be greatly troubled for want of elbow room. A Circle was formed, the medium—a young lady—taking her place with her back to the instruments. A profound silence, during which intense expectation sat on every face. "Are there any Spirits here who can respond?" Three quick taps upon the table, if done with a finger-end, indicated "yes." "Is it brother Black Hawk?" "Yes." "Good evening, brother Black Hawk," now went round, every one being expected to salute the chief, he responding to each and all with rapid taps upon the table. The gravity with which all bowed and spoke at vacancy would have been highly edifying to any disinterested spectator! The old chief was quite communicative, responding heartily to casual observations made by members of the Circle. He informed us that he had formed a band of seventeen, sixteen of whom were in the Spirit-world, and one in the flesh—a gentleman present who accompanied the Spirits on the violin. We were somewhat surprised at this, as we never heard that Black Hawk was gifted with musical talents, he having spent all his life in fighting the pale faces. However, he called for a hymn, and the Circle gave him "Come Holy Spirit," rolling out the good old tune with greatunction. Previous to this, however, it became necessary to seat the Circle, Black Hawk as master of ceremonies, giving each one his proper place. This ceremony was performed with much gravity as the Puritans observed in "seating the meeting." All being seated, it was asked, "Is the Chinese Emperor present?" "Yes, yes," and that was the last we heard of his Celestial Highness.

"After the singing of the hymn the light was extinguished, and we remained in thick darkness. Presently there was a great rattling in the corner, where the bass viol stood, and the word went round, "There's Squire Simmons. Squire Simmons, of Canton, gentlemen." "Good evening, Squire Simmons," to all of which the worthy Squire responded with hearty thumps, all the while rosing his bow with great vigor. The viol was one he had played upon when in the flesh, for thirty-five years. A hymn was now sung, accompanied by the Squire in very good style. He was rewarded with hearty applause, in which he joined with great apparent good will. Meantime several at the table declared he had touched them with his bow.

"A great clatter now arose upon the bass drum, and all cried, "There's brother King." "Glad to see you, brother King." "Good on your head, brother King." "Are you going to touch me again to-night, brother King?" To all this the good

brother responded with a most deafening thumping upon the drum. After tightening up the instrument he drummed out a tune, accompanied by the violin player present in the flesh. While he was playing, we—as also several others—placed our hands upon those of the medium, in order to assure that she took no active part in the performance. In every instance when the hand touched the medium's which lay upon the table, it received a stroke from the drum stick in the hands of the invisible performer. This being done in the dark, it was difficult to understand how he managed always to hit so exactly. But of course darkness is no obstacle to the Spirits!

"Black Hawk now undertook to give us a tune upon the tambourine, but not succeeding very well, King David came to his assistance, and the two made most horrible discord. At last, apparently disgusted with his want of success, Black Hawk sent the tambourine whirling over our heads into the middle of the floor! The Spirit of Miss Emily Macomber then played several tunes upon the bass viol, in very good style. Her's was decidedly the best performance of the evening. After a few more minor manifestations a bell rang, and we were informed that the Spirits had dismissed us. The concert was over.

"And do you believe it all?" Well, we will tell you what we don't believe. We don't believe that the instruments were moved by any sort of machinery—examination satisfied us upon that point. Neither can we see how any person present could have used the instruments in the positions in which they were. We are therefore forced to admit that the music was made by some power unknown to us. As to the agency of the Spirits, we will only say that we could not see what affinity of Spirit could exist between Black Hawk, King David, the Emperor of China, and Miss Emily Macomber. A motley company, surely.

"But why was it done in the dark?" Well, upon that point we are in the dark ourselves. They say, however, that the Spirits have more power in darkness, on the principle, we suppose, that during all time has forced ghosts, witches and hobgoblins to depart at break of day. There were a number of well known and intelligent citizens present, and they all concurred in believing that no deception was practiced. We should state that some of the company were positive they saw a light for a few seconds, in the vicinity of the instruments. As we were not looking in that direction, we did not see it.

"We shall next week publish certificates from a number of well known citizens, certifying to the reality of these facts."

## THE LITERATURE OF SPIRITUALISM.

The new issue made on Spiritualism, through its literature is indicative of strength and progress rather than weakness or defeat; for the issue that assigns reality to the manifestations—although characterized by imperfections—is ocean-wide from the assumption that made its wonders the successful but unholy developments of imposture and humbug. This giving up the sieve on the physical phases of the manifestation would be in itself presumptive signs of victory, did we not have the explicit and positive concessions of our opponents as to the naturalness and actualness of the facts, and the consequent truthfulness of the Spiritualists' report of the same.

A continuous discussion of Spiritualism then must, in the necessity of the case, turn upon the nature and character of the agent or agents that underlie the phenomena thus conceded to be real, as that is the question for discussion.

The disputants in this controversy will need to be well qualified with all the availabilities of mental wealth, such as close observation, profound and comprehensive thinking, large and elaborate research in nature, history and anthropology, since common places nor crudities cannot harmonize the facts that have "rapped" themselves into significance and notoriety with the general knowledge of life and the known economy of Nature.

In the meantime the following, from the *Evening Journal*, may serve to introduce the issue, as it is to the point and has a *recent* gentleman for its author:—

"The Rev. Dr. Hedge, of Providence, in a recent sermon delivered in New York, alluded to the character of the so-called Spiritual revelations, and remarked that, without arrogance he thought he could say, he felt himself far more competent to teach the Spirits he had heard from, than they were to instruct him—that from the words which were said to come from the eminent men who had lived in former times, it was quite evident in their cases it had not been gain for them to die, as from the senseless sentences they were alleged to have uttered, that a live dog was better than a dead lion."

Whatever importance the insinuation in this statement may assume in the mind of the reader, we would invite his attention to the following for an explanation and an answer, before he comes to a conclusion, as it is candid, discriminative, and suggestive. We quote from "The Confidential Disclosures of a Spiritualist," published in the *Sunday Courier* of Sept. 9. He says:—

"For myself, were our Spiritual literature much different from what it is, I should consider it a suspicious circumstance, for I should not readily know how to account for it. I should be obliged to assume that mankind, on passing the faint bounds which divides the two planes, undergo a new creation, instead of a translation, or worse. If our very imperfect fathers and mothers, uncles and aunts, cousins and neighbors, whom we day by day dismiss into the Spirit-world, were to come back upon us as angels of the seventh heaven, or not come back at all, it would strip the phenomena of its vital proofs; and if they were not to come back at all, it would compel us to assume that freedom is not the law of the upper plane any more than of this; for nothing short of compulsion can be supposed capable of shutting them from us in opposition to their affinities. If, for the further development of the race, it be needful that the Spirit-world, with its modes and conditions, be opened to us, it is needful that these imperfect ones come back and identify themselves in character, in order to find the door of conviction to over gross minds; and that their sayings and doings, to a good extent, be chronicled and spread before the world."

"Aside from the imperfection of the methods of communication—the vexation of illiterate or half-developed Mediums—communications from such sources, and for such objects, must necessarily be common-place. But if it be assumed that all the Spirit literature is of this character, the ground is quite too broad. Single poems, purporting to have come from the Spirits of Wordsworth, Southey, Poe, and others have been published, which carry with them strong evidence of authenticity; and while in frame-work and diction they are equal to their reputed authors, in comprehensive thought and object they exhibit an advance. The 'Epic of the Starry Heavens,' given through Harry's, may be considered as a bright lyrical counterpart of the 'Divina Comedia,' and in splendor of imagination and imagery would do no discredit to Dante. The 'Lyric of the Morning Land,' also through Harry's, as a finished production is superior to the 'Epic,' and no lover of the lyre, no man or woman with a heart, can by any possibility pronounce either of these works 'imbecile.'

"The same mood of praise, I apprehend, from the portions I have seen, and the judgment I have

## PROF. MAHAN AND HIS BOOK.—HOW BOTH ARE SPOKEN OF.

Occasionally we are asked how has the publication of Prof. Mahan's book effected the believers in, and the advocates of, Spiritualism?—for in the minds of all such questioners Spiritualism is so surrounded with *ifs* and *but*s, that its reliability is quite problematical, to say the least. To the general question, however, but one answer can be given, since the effect, to the best of our knowledge, is, good to Spiritualism.

"To say nothing of Swedenborg's writings in this connection, Davis' voluminous works are clearly to be included in the category of the literature of the movement: and taking the scope and details of these productions into the account, and however much we may find in them to object to, the world, I believe, will bear me out in pronouncing them the most remarkable books of our times. Whether right or wrong in their philosophy, and notwithstanding all apparent contradictions of themselves, they are not to be set down as either feeble or imbecile. Still, in justice to myself, and what I deem the higher phases of Spiritualism, I must add, that I consider Davis' Revelation as a forerunner, a John the Baptist in the wilderness, a plow to break up the matted sod of error which has encased the world, to prepare the way for something better. The Poukeepsie Seer to my mind, is the prophet of external nature—his sphere, the physical, rather than the Spiritual Universe—and here he has filled and filling an important mission.

To illustrate this statement we invite attention to the following, from the *Newburyport Herald*. There are statements in the notice which might provoke comment and discussion, but we will leave that for the reader to do at his leisure.

The reviewer, in noticing President Mahan's book, says:—

"We have no love for what they call spiritualism. It is a phenomenon that has always been known in some degree, but more especially shows itself now, from causes that we do not care to 'explain or expose.' If the revelations can be connected with spirits, they might serve the purpose of convincing infidels of Spiritual existences separate from physical matter; but what they say or do, if they be real Spirits, is not of great importance beyond, since their revelations are often false, come from what source they may, and hence form no basis for faith or action. If we were left to judge of their being produced by Spirits from the volume before us, we should certainly conclude that they were. He admits as facts all that believers claim—that substances can be moved without direct visible contact—that raps may be had, distinct and audible; and that intelligent answers may be obtained to verbal or mental questions. The whole ground assumed by him yields, and then attempts an explanation."

"Rev. Mr. Mahan, in attempting to expose the

revelations of Davis, the Rappers, and Swedenborg,

talks also of clairvoyance as an acknowledged power.

We might suggest that he should have rested content with the German phantom of Odyllic force, for

if he creates too many of these powers, some one

may ask if they have not had something to do with other revelations. But he seizes clairvoyance to kill Andrew Jackson Davis, the revelator. Suppose he succeeds: Davis is dead, but clairvoyance remains; and what is his ally clairvoyance? Can he tell us that? Oh no; yet he calls that an explanation and an expose!

"But the worst part of this is, that when he talks of persons, as for instance Swedenborg, he talks of those he never saw, never read, and knows nothing about. He classes the Swedish seer with clairvoyant mediums; but he doesn't pretend that he ever read his writings; and if he did, nobody would believe him. He thinks, however, that he can trust Dr. Pond, of Bangor, who says that Swedenborg's visions came by a fit of sickness and delirium, as is testified to by his friend, John Wesley. Now, however many Dr. Ponds may tell it, or Dr. Mahan repeat it, there is not a word of truth in the statement. He was not sick, nor delirious; he had no friend John Wesley, for Mr. Wesley never saw him. Then our author thinks Swedenborg must have been crazy, from his visions; a rejecter of the Bible, because he did not think Paul as much inspired as John; and immoral from his 'Scatology.' What would he think if they should apply the same reasoning to Martin Luther? Martin Luther must have seen the Catholic tract, entitled 'Martin Luther's conference with the Devil.' Suppose Luther should be called crazy because he thought he saw and talked with the devil? Luther had the same ideas too of the inspiration of the Scriptures, and says: 'You may judge which of the books of the New Testament are the most excellent.' He absolutely rejected Hebrews, James, Jude, and the Apocalypse. Then, when we come to moral purity, it is laughable that the Mahans and Ponds should always fly to 'Scatology.'

Swedenborg wrote two books—one the 'Delights of Wisdom respecting Conjugal Love,' the other,

'The Delights of Immortality respecting Scatology.'

—and when they want to quote him, they

apply the same reasoning to Martin Luther?

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In the meantime the following, from the *Salem Evening Journal*, may serve to introduce the issue, as it is to the point and has a *recent* gentleman for its author:—

"The Rev. Dr. Hedge, of Providence, in a recent

sermon delivered in New York, alluded to the

character of the so-called Spiritual revelations,

and remarked that, without arrogance he thought he

could say, he felt himself far more competent to

teach the Spirits he had heard from, than they were

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that a live dog was better than a dead lion."

Whatever importance the insinuation in this

statement may assume in the mind of the reader,

we would invite his attention to the following for an

explanation and an answer, before he comes to a

conclusion, as it is candid, discriminative, and

suggestive. We quote from "The Confidential

Disclosures of a Spiritualist," published in the

*Sunday Courier* of Sept. 9. He says:—

"It were a useless expenditure of feeling to grow

sentimental at this persistent determination to see

evil where none exists, and to make parties responsible for issues, for which they have neither

sympathy nor fellowship. In stating this, we are

not expressing our feelings, but our knowledge on the

subject, as the following extract\* from Mr. S.

B. Britton's letter to the editor of the New York

Journal will testify. Its testimony is of some

value, as it will be readily admitted, for its

reliability, and it is well known to its author.

of the light. As there are welling up from the human heart monitories to good and evil, so from the Spirit-land come voices that lure to opposite conditions. As he who follows every suggestion and prompting of his mingled soul, will ever waver and often fall, so Spirit-men may beckon whether it is not wise to follow. But still truth is more powerful than error, and Divine Love than the brood of selfish instincts. As states of good, when confirmed, are permanent, because from the Lord, who is eternal, so all heavenly societies abide forever unfolding into higher and more perfect forms. But as states of evil, being ever opposed and circumscribed by the providential operations of Divine Good, are necessarily transient, so all societies bound by any other tie than heavenly charity, must pass away. Hence, we have reason, both to hope and be wary, knowing that we are surrounded by influences from within and without, that would lead us astray; yet, being assured that in the end, we shall be conquerors, and more than conquerors through the fullness of divine intelligence. And hopes still more enlarged are ours; that God will gather in at last all his children that there may be one fold and one shepherd.

We know moreover, that God is the only primal source of life and inspiration. His breath kindles throughout the Spirit-world the desire of progress and holy intercourse. He also opened, and by his Providence and the ministrations of angels, guards the channels of communication. He wisely directs currents of influx from the Spiritual into the natural spheres, whenever with pure motives, and in accordance with laws of order, men assemble for spiritual investigation and the elucidation of need-of-truth. He immostly sustains both the medium and communicating agency, when both seek to be guided by his Spirit, to act in obedience to his will, after the disclosure of the wisdom of the heavens to the inhabiting inhabitants of the earth. Hence it is, that all disorderly communications being unswayed and unaided, are weak and punie, destined to eternal beauty and interior harmony, whilst the time unfolding from the heavens shakes the earth by its power and wins mankind by its sweetness.

And to my comprehension, quite faulty. I wonder if he ever read, asleep or awake, a work written thirty-nine years antecedent to his "Revelations," by one Grieves? It is said to marvelously resemble the "Principles of Nature." Indeed I am inclined to think that in most cases clairvoyants come in contact with the *Spirit of the Ages past*—the sublimated thought domain, wherein float, as bubbles on a sea, the best thoughts, evolved in ages long gone by, from the mental laboratories of genius, talent, and philanthropy. I think they gather knowledge from this reservoir instead of culling new flowers from the great Truth realm which lies yet, even almost unexplored before us.

Right.

In my last I proposed to account for our willingness to give advice, and not take it either from ourselves or others. I am of opinion that every quality of the mind has its organ, and that self-conceit is highly developed in most persons, and that this results from the age we live in, and conditions which surround us. Big "I" and little "U" occupies a larger place than they ought for this reason. Again: What a man desires to be, his ideal, is ever before him; he sees that right is right, and good is good, and "harmony, justice, love, mercy, forgiveness, forbearance, &c., &c." are all attributes of this ideal; the man looks out of himself and demands its realization; he seldom looks at "home." If he did he would find lots of angles, and would be ashamed to look a really harmonious man in the face. The people forget the "Mote and beam." Now Spiritualism draws a man out of himself at first; hence he holds discordances *ad libitum*; realizes the beauty of his "ideal," applies it by way of comparison, picks flaws in his neighbor's character, and forgets his own. He strains at a gnat and swallows a camel; sees the specks in his friend's linen, tells him to wash and at the same time is utterly oblivious of the Augean stable at home! All science is infantile, all philosophy crude. Nature is yet a sealed book. Men live in externals, nor will they be persuaded to look within. These thoughts make us sad, but 'tis human nature to be inconsistent. Take courage. There's a good time coming by and by.

Yours in Hope,

P. B. RANDOLPH.

### SPIRITUALISM IN ENGLAND.

LONDON, August 20, 1855.

To the Editor of the Christian Spiritualist:

Little have I to write, and nothing cheering to the friends of Spiritual reality and human progression. This is, indeed, the land of a transmitted and trammeled faith. Religious liberty is spoken of, and is said to exist; but it is a liberty which must move in accordance with the established creed.

All the old educational bias, and the check-strings

of the past ages, which we have labored so hard to overthrow, with the hope that a little of the Celestial light and glory of the Spiritual theory may be let upon the soul, is here in the ascendant. Man must move in accordance with an established formula, or be looked upon as one who has thrown away the faith of his fathers, and fallen from the pure religion of Jesus, to walk by the leadings of the evil one.

The Devil here flourishes in all his power—flames, brimstone, and eternal damnation to those who dare to think out of the beaten course is the theme of pulpit oratory. And yet, if an inquiry is made as to the nature of evil, the Decalogue, the Epistles of St. Paul, and the Apostles' creed are presented for digestion. No exposition of the question is attempted; no argument permitted, but at the penalty of being supposed an Infidel.

Permit me now to return to the proper subject of this letter, namely, "There's nothing new under the Sun?" Clairvoyance and Mediumship is as old as history. It has existed long antecedent to Mesmer. There was a book published in 1707—a *la Mahan*—called "Enthusiastic Impostors no Inspired Prophets; an historical relation of the practices of the French and English pretended Prophets (Mediums) wherein their agitations, convulsions, jerks, dancing, (a *la*—Who?) inspirations, prophecies, &c., are proved false and ridiculous imposture." One would think by this modest title that the author had taken his perspective glass, looked ahead, and got a peep at Professor Mahan's *smoke bolt*, as it lay on his table in his study at Cleveland.

These French 'prophets' produced an intense sensation in London, then and long previous. Their origin is traceable with certainty as far back as 1687, during the miserable condition of the Protestants in England, who were most unmercifully persecuted for their "religion's sake." The first medium or person laying claim to Divine inspiration, was a youngster named *William Du Sere*, a villager of Dauphine in France. This man used to turn round till he fell from giddiness, rolled his eyes strangely, heaved his chest, and then lay in a trance. During this state, he professed against the Pope and the king of France; he answered questions as if he had been awake, with astonishing accuracy, and in six months thereafter, some 800 "mediums" nearly as good as himself were revolting round him as centre. They prophecied against their persecutor, the French king, and predicted the downfall of the then government. That they were real genuine *Siagon-pure medium*, (our author to the contrary notwithstanding) subsequent events in the history of France abundantly verified. Like these reflections are forced upon me. What consequences follow—a religion of assent. Is there any vitality in it. Faith can come but by inquiry; but that instructive inquiry, which the anxious and true seeker so much desires, is rarely to be met with here.

I came prepared to find the Spiritual element in its infancy, but existing, I had hoped, amongst the millions who comprise the population of this vast city—a place where Spiritual things could be understandingly spoken of. I have searched for such a place, even at the expense of being thought crazy, but without success. People are willing enough to listen to the wonders of the Spiritual phenomena, but they are viewed only as clever tricks of legerdemain, or impositions of the designing. It is useless to urge that children serve as Mediums—it carries no conviction. To speak of Spirit hands, or things being carried about without human agency, is to be met not exactly by denial, but by a peculiar smile, which carries with it an unmistakable meaning. Yet when this state of things comes to be calmly considered, they are not to be wondered at. The time was even in your favored land, when the preliminary tips and raps were esteemed things, to speak mildly, not to be believed in. The few Mediums who have visited this city have been accessible only to the rich. Spirit speaking or writing, of course, can have no chance, for men are not yet assured that the Spirits of their departed friends can communicate with those still in the flesh.

Moving the table was practiced by many about a year ago as an amusement. The circle would wonder to see it slide about the room, but so far as I can learn, rare were the efforts made to invoke the intelligence. So far as Spiritualism is concerned, England may well be termed the land of Heathenism, and to make it what America now is in that respect, the old round of indignities and insults would have to be undergone.

Such a medium as Conklin, I think, would do good, especially if the circles were public. Not that I think the mere tipping the table would have much weight, but the writing the signature before the papers were opened, might knock a hole in the head of Mr. Bull, such as Bro. Partridge described at the Conference, was knocked in his. Again, the answers to the unopened letters, would be most effective.

If the decision was between a mere tipping and rapping medium, I think the latter would be preferable, but when people were convinced there was something to say about the reformatory labors of this, independent of the opinions of the secular press. We are not to understand, however, that the Whig is opposed to reform in any thing. Oh no! but he is in favor of doing up matters behind the curtain, and for that reason, he spreads his tail feathers as a half-fledged advocate of Know

Nothingism.

These who are conversant with the Spiritual phenomena, consider it extra ordinary that others do not give the same weight to their narrations as they themselves do, yet, if they reflected and re

ferred to their own days of infidelity, reason would

be the same.

The time has been when I regarded Davis as the greatest, and profoundest *Siagon extant*, or perhaps that ever lived. But I have changed my mind, and am inclined to think that he is not near so infallible as I once did, and thousands still believe. His "Harmonial Philosophy" is very good in parts; but much that he has written is weak.

Yours affecly,

John C. L. Barnes.

For the Christian Spiritualist.

SPIRITUAL EMANCIPATION.

BY S. E. B.

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## THE SPIRIT-WORLD.

The sentiment and spirit of the following will go far towards awakening and stimulating thought, while illustrating the progress of the Spiritual philosophy, as embodied in the current literature of the age. However much Spiritualism may be criticized, so long as we can thus see and feel the presence of its power in the songs and poetry of the age, none need have any fear of its efficacy or destiny.

That the writer of this poem is not a Spiritualist, is evident from the *theology* it teaches. However, the reader will do his own criticizing and conclude accordingly.

Perhaps the World of Spirits  
Is the invisible air,  
And every soul inherits  
Its endless portion there,  
When mortal lays its mortal by,  
And puts on immortality.

Then round us and above us  
Unseen, the souls of those  
That hate us and that love us  
In motion or repose,

To plan and work our good or ill,  
As when on earth, are busy still.

For enmity is life,  
Spirit, spirit stirrith

In an unending strife;

All roots of evil planted now,

Eternally shall live and grow.

So friendship ever liveth

Immortal as the soul,

And purer pleasure giveth.

As longer ages roll;

And hope and joy and inward peace

Forever heightened and increased!

Our homes and dwelling places—

The country of our birth—

The land we love,

Endearred to us on earth,

And every source and scene of joy

Our Spirits' sense shall employ.

So shall our true affections,

To earthly objects given,

Form intimate connections

Between our world and heaven:

And all our long existence move

In an unbroken strain of love.

RAVENSWOOD.

## SIT DOWN, SAD SOUL.

BY ALFRED TENNYSON.

Sit down, sad soul, and count

The moments flying;

Come—tell the sweet amount

That's lost by sin;

How many sighs?—a scowl?

Then laugh and count no more,

For day is dying!

Lie down, sad soul, and sleep,

And dream no more;

The flight of time not weep;

The loss of leisure;

But here, by this lone stream,

Lie down with us and dream

Of stony treasure!

We dream; do then the same,

We love forever;

We laugh, ye few we shame,

The grand old—Stay, till sorrow dies—

The hope and happy skies

Are there forever!

From the New York Sunday Dispatch, Sept. 2.

## AN EVENING WITH THE SPIRITS.

Last Sunday evening by invitation, we attended a private "Spirit Circle," which holds its session near the centre of the city, but the precise locality of which and the names of those present we are not permitted to give. The members of the "Circle" are very particular as to whom they invite, and we are told none are allowed to attend without permission of the "Spirits," our invitation coming through what Spiritualists term "Spirit impression"—that is a member of the "Circle" saw the writer of this, with whom he was unacquainted and had never spoken, and was "impressed" to extend an invitation, if the "Spirits" would consent, which it appears they did. This is as we are told.

We reached the place at seven o'clock, just as the members and visitors began to come in. About half-past seven, preparations were commenced for the sitting. Two somewhat dilapidated kitchen-tables were brought into the middle of the room, turned upside down, and thoroughly examined by ourselves and all present; but none of us succeeded in discovering anything peculiar about them. The leaves were then turned up, and the two tables placed side by side in the centre of the room, the whole being covered with two or three ordinary cloths.

Three brilliant gas-burners illuminated the room from the centre. As the party began to take their seat—which was ordered to be done according to each one's own choice and inclination—one of the "mediums" directed the lights to be turned down for four or five minutes. This was done, and a fourth burner lighted. We were then all seated—there being two "mediums" one at each end of the table. Our seat was the third one on one side of the table from the end toward the street. At our left was a theatrical gentleman; next was a youth, the son of the host; then came the medium; then the reverend gentleman who gave us our invitation, sitting opposite the theatrical gentleman at our left; and directly opposite us, by the side of his clerical brother, was another reverend gentleman. The gentleman at our right, was an entire stranger to us, as was also his *vis à vis*. The next was the host, opposite whom sat another stranger—a Southern gentleman, we believe. But it is not essential to further describe our positions. Most of the gentlemen present we knew by sight or reputation; some we were slightly acquainted with, but were familiar with none. It was evident, however, that the company—seventeen in number—was extremely democratic and liberal-minded, as parsons, editors, actors, cotton brokers, &c., seemed to harmonize admirably—almost as well as Barnum's "Happy Family."

We have spoken of the positions occupied by different members as they were during the evening. At first, one of the "mediums" was moved to write—"Sit up, that we may see where the Circle is weak." This was done, and two or three changes were made, by direction of the "Spirits," leaving the Circle as we have described it.

The room in which we were was a small, common sitting room, with hard-finished walls, in which we could discover no panels. The ceiling was rather high, and there were two large windows, opening into the street. These windows were opened at top and bottom—the blinds being closed, and the slats at the bottom turned so as to exclude a view from the street, while the top slats were left open to admit a free escape of the hot and impure air. The only entrance to the room was from the hall, near the back end. The door was open all through the evening; and the lady of the house, her daughter and we believe, a small son, at intervals passed out and in, to see what was going on. There was no room for them at the table; and no other ladies than the hostess and her daughter were seen by us during the evening. In the corner of the room behind us, was stowed away the card-table; behind the medium, at our end, hung the looking-glass; in the corner facing us stood a book-case, on the mantel and over it laid and hung small pictures, in oil and water colors, which we were told were the works of "Spirits," and they were indeed creditable to Spirits in or out of the body; in the corner of the room opposite the door stood a piano stool; and behind the medium at the other end of the table sat a sofa. These were the only visible

things in the room, save those the company were using.

We believe we have given a faithful description of everything essential in forming a judgment on what followed. We have but to add that a full head of gas was not turned on; but each of the four burners could not have given less light than a good sperm candle; so that we had not less than the light of four sperm candles in the small room—a light as strong as we thought good for our eyes, and one which enabled us to see everything as distinctly as we could by day-light.

We will proceed with a description of the "manifestations" which we can notice but briefly, giving an idea of each class. We were directed to sit close, all hands on the table. Within five minutes of the time we were fairly seated, a gentleman at the farther end of the table was directed through one of the mediums, to put his hand under the table. He did so, and immediately sang out—"I've got a letter." It was produced, handed to the reader—who sat at the farther end of the table, on the side opposite ours, so we could see him plainly—and proved to give an accurate description of the dress of every one in the room, including the hostess and her daughter, who stood looking on. It covered a foolscap page with very fine writing.

Next, the clergyman opposite us was directed to place his hand under the table. He did so, and received a letter bearing the inscription, "The petition of an humble Spirit." In the letter, it was stated that he could perform many wonderful things; that he wished to become a member of the Circle; that he could not unless the members of the Circle present elected him; and that if elected, he would immediately give proof that he could be a useful Spirit. He gave his name as James Lathrop. Some were in favor of admitting him, while others opposed it. He said he was from the fifth sphere. The reader says, "Are you really from the fifth sphere?" By three raps, he answered "Yes." "So help you God," added the reader, but there was no response. We had just remarked that if he would be a "useful Spirit," they could have no objection to him. The medium at our end instantly wrote and read a direction for us to place our left hand under the table. We complied, and instantly our left knee was touched by something feeling like the ends of fingers. We looked—all hands near us were on the table. Then our hand was touched in the same way, the fingers instantly receding. Seeing all hands on the table, we asked ourselves if any one could be under the table. From the position of feet and legs there and the little room, together with the difficulty, if not impossibility, of any one's getting there after we were seated, knowing there was no one there before, we came to the conclusion there could be no one there. All hands were still on the table. Then we felt the touch of the fingers as if they held a letter or something resembling one, which we also felt. The touch was strong and firm, but receded again before we could move our hand. Could there be a hole in the floor, and a hand reach up through it. We had slightly examined the carpet before we sat down; but saw no signs of cuts, and it was rather costly for that; besides our hand was too far from the floor to be reached in that way. Our hand was touched some five or six times, when something feeling like a letter was placed between our thumb and finger. We grasped it, when it was given a slight jerk; but we held on to it and brought it to the light. It was a letter superscribed—"From one who would fain join this Circle." The order was to pass it to the reader. It was passed, but we carefully kept our eyes on it. The envelope contained a water-colored portrait of a suspicious-looking, ruddy-faced individual, having "Hoppner, Sc." on one corner, and underneath, "Yours truly, James Lathrop," written in black ink. To the bottom was appended a postscript in blue ink—"Have a care of him!!!! B. Jonson." This, with his refusal to swear to what he said, caused the Spirit's rejection as a member of the Circle. Some one remarked that if he were a member, he might be very mischievous, when we could feel. In a few minutes it was touched by a hand holding a handkerchief. It was touched two or three times, when the handkerchief was placed in our hand, tied up in a bunch about the size of a hen's egg. It took us some five or ten minutes to untie it. At the time it was given us, all hands were on the table. We watched more carefully, if possible, than we did when receiving the letter. We again placed our hand under the table, and it was repeatedly touched, as if by the two first fingers of a soft, velvety hand—or, as some said, it was a "muffled touch."

Here the letters and water-colored landscapes and portraits began to come thick and fast—some from under the table, as stated, and others from somewhere over our heads, most of them appearing as if they came through the top of the windows from the street, though they fell in all directions, striking persons on the head, shoulders and chest, some of them falling on the table, but most of them on the floor. We do not mean to say that there was a shower of letters, but that they came one after another as fast as they could be read, during the greater part of the evening. There must have been some twenty letters in all, some of them being foolscap sheets, written full. They were mostly satirical. Among the first was a letter, charging the members of the Circle with all kinds of debauchery and immorality, and lecturing them very severely indeed. The names of individuals were called in some letters, and these individuals were "rowed up sky high," much to the edification of the company, if not to the chagrin of the subject of comment. The "clerical prigs" were repeatedly slurred and satirized. One lengthy letter was a bitter piece of irony, and walked into all characters who labor for "pelf, pelf, pelf!" This particularly hit the clergymen. One had appended to it a paper for the signature of those present. It declared the Bible to be wholly unsuited to the tastes of the age; that it was a gross imposition—the work of mountebanks, and discarded it in toto. This was too strong even for the infidels present, who thought there were some good things in the Bible, though they rejected the idea of its being the Word of God. So the paper met with an unfavorable reception. Others asked for the prayers of those present. One letter, "from a repentant Spirit," was written in blue and red ink, on a half sheet foolscap, in English characters—"ye" being used all through it for "the." Many of the characters were written with both kinds of ink. The letter was dated September 2d—it being about half past ten on the evening of the 2d. This was explained, by supposing it to have been written to the castaway. If we recollect right, it was signed Charles Brawney. He said he was a monk in a certain church in England—was employed as an illuminator of manuscripts—that he was justly burned at the stake, in the fourteenth century, for incest, his sister and her child being the witnesses against him; and asked for the prayers of all present. On the upper left hand corner was a portrait of a monk's head, drawn in red ink. On looking at this, the gentleman at our left remarked it was a beastly looking head; when the hand of the medium at the other end of the table wrote—

"Pray God that no one may say the same of you when you are old. Have charity!" Finally, the gentleman at my right was directed to take the letter, and hold it under his hand. He did so, we watching him closely, the ends of the envelope being all the while visible. In about half a minute he was told to look. On looking, it was discovered that the manuscript had been changed. There

were the same portrait and writing, but almost faded out; and in the centre of the page was the picture of a man burning at the stake. By order, this was burnt; and in a little while the original letter, in a cut envelope, looking exactly like the envelope burned, fell on the table. What there was of this performance, happened within two feet of our eyes, which were open, but we could not discover by what process of legerdemain it was accomplished. Portraits and landscapes were rapidly faded, and restored again to their original brightness—some of them five or six times each. It is possible this was made to appear by slight of hand, in changing the pictures, but we could detect nothing. Several of the sketches in water-colors were given away by the Spirits. A sketch of a tree, rocks, and a hunter, was bestowed upon us. It purported to have been drawn by the Spirit of Charles McShane.

In reply to the question as to the manner in which these letters and drawings were produced, it was written through one of the mediums, that they were the production of somnambulic mediums. One letter, it was stated, was written by a Miss Arden, in Charleston, and conveyed hither by the Spirits.

The medium at one end of the table commenced writing—or rather, "going through with the motions" of writing—with the handle of a penknife.

This was done under "Spirit-influence," which he said, moved his hand without, and even against his own will. It went over the whole sheet in this manner; at the bottom wetting his finger, and apparently wiping out something. He then folded it, under the same "influence," and handed it to us. His hand then seized a pencil, and wrote—"Burn it." We rose to burn it, when we were told to look. Opening the paper, it was perfectly blank, as before, but on the outside, there were two or three blots, as if made with an inky finger. We did not see these when it was folded, though looking on during the whole process, nor did we see any ink round the table, during the entire evening. It was burned, and in a few minutes a letter dropped on the table, which had the ink blots on it, and a blot at the bottom, where a name had been wiped out, and purporting to be what was written by the penknife-handle—the whole being produced from the ashes. It stated that many of the letters received were produced in a similar way by the Spirits. We must say, however, that there was nothing very convincing or satisfactory in this, and it did not establish a belief in our mind that the letter and the blank sheet burned were the same.

Watches were repeatedly taken away, and returned again. A gentleman at the farther end of the table had the crystal broken out of his watch, by letting go of it too soon, as the Spirits told him. There was a call for the gentleman at our left hand. As he handed it under, he said he hoped they would regulate it and set it running. It was taken away, and in a little while returned; and he appeared to be astonished because it was running and set to the right time. He said it was not wound up and had not run before for three months; and he told the Spirits that if it kept good time, they might call on him for three dollars. They replied that they would. We have but the gentleman's word that the watch was not running when handed under the table; but we would do him the justice to say that we could see no reason to doubt his word, save the marvellousness of the thing said to have been done.

His handkerchief was taken away in like manner, and returned tied in hard knots and strongly scented with cologne. Here came in the leading and best man of the evening. He smelled of the handkerchief, which was wet with the cologne, and remarked that it must have come from the Golden Bell; to which the young gentleman at his left side replied that he thought it came from the *center* of the table. This "brought down the house." The same handkerchief was repeatedly taken away and returned. On one occasion it was given to us. We placed our hand under the table to see what we could feel. In a few minutes it was touched by a hand holding a handkerchief. It was touched two or three times, when the handkerchief was placed in our hand, tied up in a bunch about the size of a hen's egg. It took us some five or ten minutes to untie it. At the time it was given us, all hands were on the table. We watched more carefully, if possible, than we did when receiving the letter. We again placed our hand under the table, and it was repeatedly touched, as if by the two first fingers of a soft, velvety hand—or, as some said, it was a "muffled touch."

But we must omit many things of interest, as we are already too lengthy. We will mention but one more, which was near the close. Several persons were requested in pairs to take hold of hands across the table, when they complained of being pinched, pricked, and otherwise made sensible of the presence of something. These things were going on at different places along the table. Among others who took hold of hands, were the theatrical gentleman at our left and our clerical friend opposite him. The gentleman at our left asked if the Spirits could pull his shoe off. He afterward said they tried, but unsuccessfully. He then pulled it off with his other foot, when they commenced pinching his toes, pricking him, and pinching him pretty severely. He asked if they could cut open his stocking from the toe to the top. They told him to put an open knife under the table. He was inclined to do it, but all hands persuaded him from the notion. He then asked if they couldn't prick him just enough to draw a little blood. They replied, yes, they could cut off his ear! Achilles severed—

—No—he didn't want them to do that. In a few moments one of the mediums wrote—"Let him speak—does he want his tendon Achilles severed?"—Nothing quite so bad as that," he replied, "but just puncture my foot enough to draw a little blood, for a test." The company in the meantime kept cautioning him about making such a request. In a few moments, he jumped up, exclaiming—"Now I guess I have got it!" And, sure enough, the blood was beginning to roll out of his instep, through his stocking, in great drops. His stocking was cut through, and on pulling it off, there was seen a deep puncture in his instep, like one made with a penknife, and it bled so freely he had to leave the room to wash it. We are quite sure no one at the table cut his foot, and cannot conceive how any one could have been under the table. While looking at the foot, it was written—"He demanded it as a test—is he satisfied?" He said he was.

It was then asked, "Does any one else wish a similar test?" All cried "No!" We felt that we did not want such a puncture from a Spirit either in or out of the body. The medium then wrote—"We would not advise any one to demand it—the next will be much severer." Soon after, the Circle broke up, and we wended our way home.

We have simply stated things as they appeared, leaving the reader to decide whether the feats were the result of jugglery, sorcery, or Spiritualism. Whatever may have been their origin, we will only say, they were surprising in many respects.

## PROVERBS OF THE TATARS OF THE CRIMEA.

A German traveller, who has visited Moscow, gives an interesting account of a collection of manuscripts relating to the Crimean, which are preserved in that city, in the Library belonging to the Holy Synod. One of these manuscripts, in particular, he deems especially worthy of attention. It is written by one Parmen Petrovitch Boldyrev, and is neither more nor less than an account of a tour in the Chersonese, with such descriptions of the country, the people, their customs and their appearance, as is perfectly common in our modern tourist literature; but this, which prescribes charity still more than justice, teaches man that he does not live by bread alone, that he is not wholly contained in his bones and his body, that he has a soul, a free soul, whose value is infinite, above the value of all worlds, this life is a trial, that its true object is not pleasure, fortune, rank, none of those things that do not pertain to our real destiny, and are often more dangerous than useful, but is that alone which is always in our power, in all situations and all contingencies, from end to end of the earth, to wit, the improvements of the soul by itself, in the hope of becoming from day to day less unworthy of the regard of the Father of men, in the example given by him, and of his promises. If the greatest moralist that ever lived could have seen these admirable teachings, which in germ were already at the foundation of his spirit, of which no trait can be found in his works, it would be seen them consecrated, maintained, continually recalled to the heart and imagination of man by sublime and touching institutions, what would have been his tender and grateful sympathy for such a religion! If he had come in our own times, it is age [the French Revolution], given up to revolutions, in which the best souls were early infected by the breath of skepticism, in defiance of the faith of an Augustine, of an Anselm, of a Thomas of a Bossuet, he would have had, we do not say, the sentiment at least of a Montesquieu, of a Turgot, of a Franklin, and very far from putting the Christian religion and a good philosophy in war with each other, he would have been forced to unite them, to elucidate and fortify them by each other. That great mind and that great heart, which dictated to him the *Phœnix*, the *Génie Républicain*, would also have taught him that such books are made for a few sages, that there is need for the human race a philosophy at once similar and different, that this philosophy is a religion, and that this desirable and necessary religion is the Gospel. We do